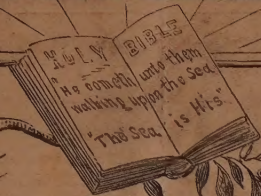


Vol. 9

No. 1.

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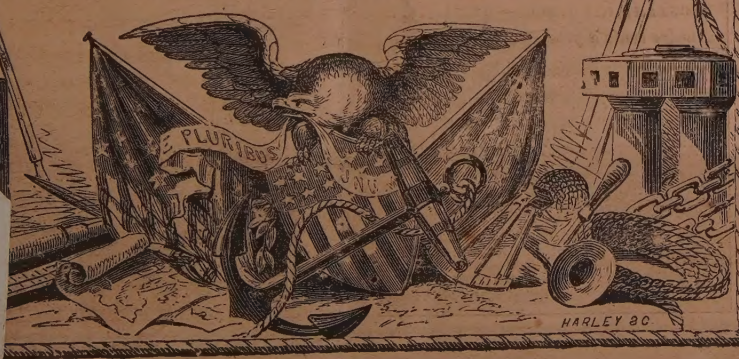
THE  
SAILORS' MAGAZINE  
— and —  
SEAMEN'S FRIEND

PACIFIC SCHOOL



SEPTEMBER, 1866.

Published by the American Seamen's Friend Society,  
80 Wall Street, New York.



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66/67

HARLEY & CO

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## THE SAILORS' MAGAZINE AND SEAMEN'S FRIEND.

THE SAILOR'S MAGAZINE AND SEAMEN'S FRIEND, a monthly pamphlet of thirty-two pages, will contain the proceedings of the American Seamen's Friend Society, and its Branches and Auxiliaries, with notices of the labors of local independent Societies, in behalf of Seamen. It will aim to present a general view of the history, nature, the progress and the wants of the SEAMEN'S CAUSE, commending it earnestly to the sympathies, the prayers and the benefactions of all Christian people.

It is designed also to furnish interesting reading matter for seamen, especially such as will tend to their spiritual edification. Important notices to mariners, memoranda of disasters, deaths, &c., will be given. It will contain correspondence and articles from our Foreign Chaplains, and of Chaplains and friends of the cause at home. No field at this time presents more ample material for an interesting periodical. To single subscribers, \$1 a year in advance. To any one who will send us \$5 for five subscribers, a sixth copy will be sent gratis. It will be furnished Life Directors and Life Members gratuitously, upon an annual request for the same. POSTAGE in advance—quarterly, at the office of delivery—within the United States: *twelve cents a year.*

## THE LIFE-BOAT.

This little sheet, published monthly, will contain brief anecdotes, incidents, and other facts relative to Sea Libraries or Missions.

Any Sabbath School or individual who will send us \$15, for a loan library, shall have fifty copies gratis, monthly, for one year, with the postage prepaid by the Society.

It will also be furnished as a *four* page tract adapted to Seamen, and for gratuitous distribution among them at 30 cents per 100.



# THE SAILORS' MAGAZINE, AND SEAMEN'S FRIEND.

Vol. 39.

SEPTEMBER, 1866.

No. 1.

## BALLASTING BOATS.

The following article is taken from the London Journal of the National Life-Boat Association. It contains many valuable hints, and will interest our readers. (ED. MAG.)

Some months ago there occurred a lamentable boat accident in the River Thames, when no less than ten promising youths, cadets on board a training-ship, were drowned. The boat was under sail at the time, and was said to be a "good and safe boat," but she had no ballast.

We revert to this because it may be considered from the evidence then given at the coroner's inquest, that, whilst the palpable cause of this accident was the want of ballast in the boat, most mistaken notions, even amongst practical seamen, exist on the subject; and that from such mistaken views future accidents may be expected to occur.

At the inquest no less than three witnesses stated that they did not approve of carrying ballast in the boats. One of these witnesses was the captain of the ship, another was her boatswain, and the third was a Greenwich waterman. They were all, therefore, practical men. The captain, indeed, went so far as to say

that "many lives had been lost by placing ballast in boats." As, on the other hand, we are persuaded that many more lives have been lost by the upsetting of boats under sail, owing to their having no ballast to counteract the pressure of the wind on their sails, or to their being insufficiently ballasted, it may be useful to devote some consideration to the subject.

The phenomena of upsetting may be thus plainly described. Boats, in common with other floating bodies, have a central axis, or centre of motion, round which they have a tendency to revolve; which centre will be higher or lower with reference to the general mass of the body or structure, according to its shape and to the distribution of weight within the same; whilst the stability or resistance to upsetting will be great or little according to the relative positions of this centre of motion, and the centre of weight, called the centre of gravity. Thus the lower the centre of gravity is below the centre of motion, the greater is the stability. When the two exactly correspond, there is no stability, but a tendency to revolve round the com-

mon centre; and when the centre of gravity is carried above the centre of motion, what is called in mechanics an unstable equilibrium is produced, or in plain words, the body is top-heavy, and must upset. The first of these axioms may be illustrated by the common use of metal keels, or of ballast stowed in the lowest part within a vessel or a boat. The second, by an empty cask which has no stability, but a tendency to revolve round the common centre; whilst the third has been too often fatally illustrated by persons climbing the masts of small boats, and thus upsetting them.

It follows, therefore, that the addition of any weight placed low in a boat or other vessel, as ballast, must add to her stability, and thereby make her less likely to upset. But, no doubt, all this would be admitted by the three witnesses above referred to, and their disapproval of ballast in boats must have arisen solely from the fact of its causing a boat to sink after upsetting, instead of still floating, although entirely immersed; and their choice therefore must have been, of what they thought a lesser danger in preference to a greater. If, however, we can make it clear that, by the selection of a suitable material for ballast, both dangers may be avoided, we shall render a service—and this can be readily done.

Now it so happens that a most mistaken notion regarding ballast very commonly exists, many persons supposing it to be necessary that it should be composed of lead, iron, stone, or some other substance heavier than water. There could not, however, be a greater mistake, since equal weights of any substance afford similar ballast; the only difference being that the heavier the substance

the more concentrated it will be, and *vice versa*; so that in cargo vessels, in which the whole of the interior space is of much value, the heavier description of ballast is more suitable, because the required amount will occupy less space. Indeed, as any ordinary decked cargo-vessel would sink if filled with water, whether ballasted with metal or not, it would be of no advantage in such vessels to use a lighter description of ballast. The case as regards boats and small pleasure-vessels is, however, quite different; and for a long period it has been the custom in the ships of the Royal Navy to ballast their boats with small casks, or barrels of water, which would float of themselves if immersed, and would therefore have no tendency to sink a swamped boat. If a boat is ballasted with any substance lighter than water, should she get swamped or upset, the whole of the surplus buoyancy of the material would, if it were properly secured, be transferred to the boat herself, and therefore help to float her. Accordingly, in the life-boats of the NATIONAL LIFE-BOAT INSTITUTION, nearly half the ballast is composed of cork in water-tight boxes stowed under the deck, which is also water-tight. As long, therefore, as the boat is tight and sound these boxes of cork act solely as ballast, but should she get stove in below the deck, the surplus buoyancy of the cork would then prevent her sinking too deep to be manageable in a high sea.

As, however, this would be too expensive a description of ballast for ordinary boats, and from its great lightness would take up too much room, a more suitable material would be wood, and a light or heavy description of wood could be adopted as might in each case be most convenient.



Thus fir wood has about half the specific gravity of water, weighing about half as much, bulk for bulk, and therefore every cwt. of fir ballast in a boat would impart about 56 lbs. of surplus buoyancy to her. In those cases, however, where a sufficient quantity of fir ballast would occupy so much space in a boat as to be inconvenient a heavier description of wood might be employed. The most convenient shape in which to employ it would perhaps be in two balks, or logs, placed side by side, fore and aft, above the

keelson, and lashed securely to the bottom of the boat; but the same rule might not apply to all boats, as the position which would be convenient in one might be inconvenient in another.

We strongly recommend to all owners of sailing-boats, and especially of open pleasure-boats, the serious consideration of the subject, believing, as we do, that the general adoption of wooden ballast would be the means of preventing many accidents, and of saving many human lives.

### ROMANISM IN BELGIUM.

We transfer to our pages a letter to the A. F. Christian Union, which cannot fail to interest our readers. It is from the pen of our esteemed Chaplain at Antwerp, Rev. J. H. Pettin-gell, and shows a condition of things on his field, which suggests the propriety of some joint action on the part of the Society just named and our own for sustaining an evangelical mission at that increasingly important port.—ED. MAG.]

Antwerp is thoroughly and habitably a Roman Catholic city. There is a Protestant minority, but it is chiefly confined to the sea-ward part of the city.

Antwerp is a Catholic city.

The Protestant element here, chiefly with the foreign population.

There are also free-thinkers, as there are in all enlightened Catholic countries; but these elements are thrown into the shade by the overweening power of the Papal Church. And there appears to be but very little active opposition to her errors or zeal for the spread of the truth; nor could there be, without probably exciting the most bitter persecution. The Protestant force in the city may be included in the following summary:—1. An English Episcopal congregation, with a chapel capable of

seating 150 persons.

in the English language.

man receives his

the congregation

English

Lutheran

th

The service is

in the French language; the clergy-

are supported partly from

the Government, and partly from the

Government. 2. A German

German church, with a service in

the German language, excepting every

fourth Sabbath, when their minister

preaches in the French language. 3.

A Dutch church, with a service in the

Dutch language, excepting every

fourth Sabbath, when their minister

preaches in the French language.—

These two ministers, with their con-

gregations, occupy the same place of

worship at different hours of the day,

and they both receive a salary from

the Belgian Government. The ac-

commodations are limited, the congre-

gations are small, and though the

pastors both appear to be very worthy

men, there seems to be but very little

vitality in their church organization,

or thought of aggressive action for

the propagation of the truth. There

is, however, under their direction, a

very devoted and faithful colporteur,

who is sustained in part by the Amer-

ican Seamen's Friend Society, and

whose efforts are chiefly confined to

the seamen of the port. 4. A small Independent Dutch church, whose minister, together with a colporteur, is sustained by a Missionary Society of the Free Dutch Church in Amsterdam. And finally, two seamen's chaplains, one a Norwegian, ministering to the Scandinavian seamen in this port, under the direction of a society in Norway. He is for the present holding a religious service every Sabbath afternoon in the chapel of the Independent Dutch Church, but is seeking for a more convenient place of worship. The other, a chaplain recently sent by the American Seamen's Friend Society, especially for the benefit of the English-speaking seamen here, of whom there is always a considerable number. He has not yet found any suitable place in which to hold religious services, but is hoping soon, in connection with the Norwegian chaplain, to secure a room or building which can be called a Bethel for seamen, and in which they can conjointly and alternately, preach to the hundreds of Scandinavian or English-speaking sailors, who have hitherto had no opportunity, while most of them, perhaps, have had but little disposition to hear the Gospel preached while in this very corrupt and wicked seaport.

These comprise all the evangelical congregations in this city; and the ministers of some of them, though called Protestant, have not at all times been evangelical, while the Papal Church numbers a score or more of churches and chapels. Many of them are very large, and though nearly all of them are very ancient, they are in good repair, and elaborately, in many cases magnificently adorned, and they are thronged by daily worshippers. During the three weeks I have been in Antwerp I have visited

most of them, and some of them many times, and at all hours of the day, and I have never failed to find worshippers. At some hours of the day the number is very large, some at the confessional, others bending at the various shrines, of which there are many in all their churches. The altars are most beautifully decorated with evergreens and flowers, and long festoons reaching from point to point; the choicest paintings hang upon the walls, and images of the Virgin and of the saints, almost without number, are to be seen on every side. There is a rich display of tinsel and gaudy colors, the candles are lighted. There is little or nothing for the intellect or heart, but very much to attract and please the eye, and the ear also—always excepting the most dreary chanting of the priests, which is heard almost perpetually, and which to me is exceedingly repulsive—but the music from the full choir of men and boys (there are no female singers), accompanied by the band and the great organ, is the grandest I ever heard. I have just been listening to a performance of this sort in the great cathedral, of an hour's duration; and such feats of musical skill, such solos, such choruses, such minuendos and cresendos, such complex combinations, such sudden changes, such avalanches of thunder, and such uproarious and tumultuous commingling of harmonies. I never before heard. The music is of the opera style; there is nothing sacred and devotional about it to my ear, unless it be in the words, which I cannot distinguish; the violin and the bugle play a very predominant part; but as an exhibition of skill it is all very attractive and exhilarating.

My room is directly in front of the great cathedral, and from my window I can watch the steady stream that is



pouring in and out almost constantly; and towering above all is the magnificent spire, second in height only to that at Strasburg, and much more beautiful, upon which the clock is placed at such an elevation that one must look almost into the clouds to see it, and from this issues, as from the skies, a chime of sixty bells every seven and a half minutes, or eight times an hour, and every thirty minutes the great bell strikes the hour. And now there comes out a priestly procession with the *host*, or holy wafer, which makes a tour of some of the streets and lanes of the city, for the benefit of the sick, I am told, who are not able to come to the church. First the great bell gives notice of its coming; then you will observe two or three women scattering white sand and flowers in the streets through which it is to pass, and from the doors and windows of the shops and houses large lighted candles are hung out, wreathed with flowers; then comes an officer to clear the way, and after him a band of musicians, and then two very small boys clothed in white, bearing between them a magnificent basket of flowers, accompanied by a man with a bell, and when he rings it, the people in the streets and in the doorways fall upon their knees and cross themselves. Next comes a company of Jesuits, with their books, chanting, and, on either side of them two long rows of men, bearing immense lighted candles, six feet in length, and interspersed among them are bearers of large banners, surmounted by golden images and a variety of trinkets; then comes the priest, gorgeously arrayed, bearing in his hands, a gilded vase, adorned with garlands and flowers, containing the holy wafer, a few men carrying a large canopy over his head, and boys on all sides

with smoking censers, from which they are wafting incense towards this central object of worship; and then follow two long columns of men bearing large lighted lanterns, gorgeously arrayed, and lifted high in the air, and after them a crowd of people. The procession which I saw yesterday was some three hours in making the tour, all of them bareheaded, and stopping every now and then, and kneeling with the multitude of spectators in the middle of the street. I am told that there is to be next Sabbath a still more magnificent spectacle of the same character.

An image of some saint, or more likely of the Virgin, is found at all of the principal corners, and a lantern suspended in front of it, and sometimes you will see little boys with their censers burning incense to it.—In a yard connected with one of the churches, I saw what I supposed to be a place of penance. There were many images set up, and the pavement was much worn around them; and I saw one poor old woman walking round and round, counting her beads and saying her prayers. Priests are seen on every hand in great numbers.

This is the season of one of their fairs and of some of their principal religious festivals, and all sorts of shows, and exhibitions, and plays are set forth at the public corners, and especially along the docks; and Sunday is the greatest day of all. The last two Sabbaths have seemed very much like the Fourth of July in New York.

I noticed yesterday a large placard, announcing for the evening a theatrical exhibition, by living characters, of the life and death of Jesus Christ!—his flight into Egypt; the baptism; the transfiguration; his miracles; the Last Supper; the betrayal, the cruci-

fixion, death, and resurrection of our Lord. In many of these scenes the Virgin Mary was to bear a very prominent part. I must confess I had some curiosity to go and see the exhibition, that I might report it, but I did not dare to sanction the sacrilege in this way.

As I write, I notice from my window the body of some deceased person carried into the church from a hearse, surmounted by the cross and ten lighted lanterns. This is of daily occurrence, and I believe it is the universal custom to bury from the church—at any rate for Catholics, or for one whom they claim as such, as they do all who have been born and brought up in their faith; and for such an one to decline the ministrations of a priest in his last hours, and to be buried without the rites of their religion, is not to be tolerated. Two instances of this kind have recently occurred, which gave rise to great tumults, and called for the intervention of the police. The most recent was that of a "free-thinker," as he called himself, though he was claimed as a Catholic. He was buried yesterday. My attention was arrested by an excited crowd in the street, the greater part of whom were women. It extended to a large distance, and must have numbered many thousands. I made my way through it to the house of the deceased, which I found with all the shutters closed, and strongly guarded by the police. The crowd was dispersing, and I was told the body was carried to the *Protestant* place of burial under a military escort. This man had simply declined the ministrations of the priest in his dying hours, and had requested that he might be buried without their intervention. The populace, hearing of this, immediately gathered about his dwelling, and fill-

ed the air with groans and hisses, which they kept up till he had expired when they were dispersed by the police. They gathered again the next day, and it was feared that they would demolish the house, but the occasion, thanks to the civil and military authorities, passed off without any other acts of violence.

The Government is said to protect, and even to support all religions. This may be true, so long as the dissenting sects will confine themselves to their present narrow limits; but I do not think much favor would be shown by the Government even—certainly not by the people—to proselyting efforts. Our colporteur has had no little difficulty in finding a place of residence in which to keep his books, and from which he could go forth on his unobtrusive work. I have had the opportunity of holding several very interesting little meetings at his room, with a few English-speaking seamen he had invited there. We were obliged to close fast the shutters, and then we were much annoyed by the boys, who gathered round the place, and shouted and pounded on the windows, and threw stones against the door.

Such, then, is the state of things as I have found it after these few days of observation; yet I think the way is open in part, and will be more open for evangelical labor here. I could only wish that there was more spiritual life in the small bodies of Protestant Christians here; or that we had two or three co-laborers here who speak the Flemish and French languages, and were full of zeal for Christ. Your's, in the fellowship of the Gospel,

J. H. PETTINGELL,  
*American Seamen's Chaplain.*



## THE CAPITAL OF CHINA.

Pekin is surrounded by wall within wall. The outside wall is sixteen miles in circumference. It is of massive masonry, being sixty feet high and forty feet broad, with nine great iron gates, each surmounted by a lofty tower. It is a proof how much prejudices are being softened down, that foreigners who not long ago were refused admission to the gates, are now allowed to enjoy a promenade on the ramparts. The central space is called *Kinchang*, or "Forbidden city," because it contains the palaces, and can not be entered without permission from the Emperor. The roofs of the building, being slated with yellow porcelain, gleam in the sunshine like burnished gold.

In the other parts of the city several long streets run parallel to each other; they are broad and dusty, and throw off on either side numberless alleys, where are the private residences, the broad thoroughfares being occupied with shops. These shops are not attractive in appearance, being low and shabby, not a few of them displaying old furniture and old clothes for sale. But the throng of people at once arrests attention; it is so motley, and unlike all to which a European eye is accustomed. Here comes "a high mandarin," riding in a green sedan, borne on the shoulders of eight men. Numerous horsemen lead the way, with their heads dressed with peacock's feathers and precious stones, while several carts drawn by mules, and destitute of springs, bring up the rear, and convey the other attendants of the great man.

Yonder comes a caravan of Bactrian camels. They have long hair, and two mountainous hummocks, between which a Tartar wedges himself

as naturally as if he had been born there.

There, under that awning, you see a man who is entertaining an audience with a tale from the history of their country. Further on, a mountebank is displaying the suppleness of his joints, or exhibiting his powers of deglutition in swallowing all kinds of indigestible things; and all along the thoroughfare you may see men cooking and eating in portable kitchens, or shaving their heads and plaiting their tails in the open air. Indeed, the street seems to be regarded as private property, and used for all kinds of purposes. There the heathen kneel down on the bare ground and perform their devotions. With wedding processions carrying gay banners, and funeral trains with melancholy music and white mourning habits, and a thousand other strange objects, a street in Peking is a small panorama of the empire.

Turn now into an alley, or smaller street, and inspect the architecture of private dwellings. A low brick wall on either hand is all you see, with ranges of small windows peeping out like the loopholes of a battery. These windows are glazed with paper. Whatever is rich or beautiful within is jealously concealed from view.

The houses, none of them more than one story in height, are hidden by these blind walls. They are covered with earthen tiles, floored with brick, and supported by wooden pillars. The rooms are usually ranged in a hollow square around a paved court.

Peking was a fine city once; but it is now in a sad state of dilapidation. It still contains a large population wholly given to idolatry. Every

square has one or more pagan temples, and every family has its household gods. When shall these temples be supplanted by the churches of Christ, and household gods give place to the family altar? — *Church Missionary Gleaner.*

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### Preserving Mosses.

First, get your mosses—fine, delicate yellow and green and red ones, dark ones, light ones, and, best of all, the plumes. Then fill your pail with salt water, for you will need it to “float out” your mosses with when you put them on paper; fresh water will not do—it fades them. The art of properly arranging these delicate mosses upon paper is easy to describe, but not so easy to master. You take a bowl or basin, two-thirds full of sea water, in your lap, and placing your left hand under the paper, which must be covered with water, you drop into it the moss to be arranged there; then, with a blunt-pointed stick, you pick out, and perhaps thin out your moss. By the time you have done twenty of them, and pinned them up on the wall or the shutters to dry, if you do not come to the conclusion that the friends to whom you present them, every *one* of them, ought to be grateful for the gift, the writer is mistaken. And yet the work is extremely interesting. Each little moss is alive with minute creatures, carrying out their notions of living with all their might. By the aid of a magnifying glass, you can be introduced to groves of beautiful trees, amid whose airy branches sport creatures of so fine and transparent an organization that you can see through them, and see the blood flowing in their veins (if it is blood, or if they are veins).

Very wonderful is our Almighty Father and Lord, that, with all the suns and systems to control and care for, he should make such living things as these, and clothe them each with its own peculiar beauty. He seems to pay quite as much attention to small things as he does to great, and this should serve to us both as encouragement and warning. We need not think to wrong our fellow-beings even in little things, and expect to escape because either they or we are of small account, or because there are too many such things being done all the time for God to take particular notice of each one. Five minutes' study of these mosses with a glass will cure that phantasy. After they are dry, they must be well pressed under a heavy weight.

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### Cocoa-Nut Fibre.

The cocoa-nut tree is the only palm, and, indeed, the only endogenous plant, of which the fruit produces an important fiber. This fiber is now very generally known by its Indian name, *coir*. It forms the great husk which surrounds the shell of the cocoa-nut, and which is of great use, in the economy of nature, in preserving the vegetative power of the nut while floating long in the sea, so that it may be wafted by the wind and waves to new situations on tropical shores; and thus the cocoa-nut palm is often the first tree to adorn and enrich a coral island.

Coir is a coarse fiber, but light, elastic and strong; it is much used in the East Indies for stuffing mattresses, cushions of couches, and saddles; also for making cables and other ropes, and is largely imported into Great Britain and other European countries for making mats and brushes. Cables made of coir are very durable, as it



is little affected by salt water. It is often also used in the East Indies for cordage and the rigging of vessels; and ropes made of it are sufficiently pliable, although rough, and not so neat as those made of hemp. The Laccadive Islands are celebrated as producing the best coir, which is their principal article for exportation; but much is also produced in Ceylon and other parts of the East Indies.

The cocoa nuts intended for this use are pulled before they are ripe, the fiber of ripe nuts being too coarse and rigid. They are steeped for a period varying from six to twelve months, in pits near the sea, so that the salt water has access to them; which is found not to weaken the fiber as fresh water does. They are then beaten on a stone with a stick, till the fiber can be separated by rubbing. The coir is removed from the nut by pressing it against an iron spike on a piece of hard wood fixed in the ground. A man can thus clear one thousand nuts in a day. Much of the coir produced in the Laccadive Islands is exported from them in the form of ropes, all of which are made by women with their hands alone, and without mechanical aid even of the rudest kind.

### The Atmosphere.

The atmosphere rises above us, with its cathedral dome arching towards the heavens, of which it is the most familiar synonym and symbol. It floats around us like the grand object which the Apostle John saw in his vision, "a sea of glass like unto crystal." So massive is it, that when it begins to stir, it tosses about great ships like plaything, and sweeps cities and forests like snow-flakes to destruction before it. And yet it is so mobile, that we may have lived years in it before we can be persuaded that

it exists at all; and the great bulk of mankind never realizes the truth that they are bathed in an ocean of air.— Its weight is so enormous, that iron shivers before it like glass, yet a soap bubble sails through it with impunity, and the tiniest insect waves it aside with its wings. It ministers lavishly to all the senses. We touch it not, but it touches us. Its warm south winds bring back color to the face of the invalid; its cool west winds refresh the fevered brow, and make the blood mantle in our cheeks; even its northern blasts brace into new vigor the hardened children of our clime.— The eye is indebted to it for all the magnificence of sunrise, the full brightness of mid-day, the chastened radiance of the gloaming, and the clouds that cradle near the setting sun. But for it, the rain-bow would want its "triumphal arch," and the winds would not send their messengers on errands around the heavens.— *Quarterly Review.*

### List of Seamen who have Died in the New York Hospital from April 1 to June 30, 1866.

John H. Parker, age 31; birthplace Scotland; died April 2. Thomas H. Matier; 35; New York; April 3.— Edward Quinn; 26; New York; April 6. John Dailey; 22; New York; May 5. George Ellis; 24; Maine; May 7. S. B. Hall; 28; Maine; May 9. Elijah West; 36; England; May 11. James Robinson; 47; Ireland; May 13. John Wilson; 40; Ireland; May 17. Charles Anderson; 28; Ireland; May 19. Francis Raleigh; 26; New York; May 20. Frederick Werner. 26; Prussia; May 21. Joseph Ellis; 60; England; June 1. Michael Dougherty; 29; Ireland; June 3.— Thomas Donnelly; 29; New York; June 15. James Kiernan; 38; England; June 16.

D. COLDEN MURRAY, Sec.

## TREATMENT OF THE APPARENTLY DROWNED.

It may be useful for us to publish, with the necessary illustrations, the text of those instructions for the revival of persons apparently drowned which the British Royal National

Navy and those of the Coastguard respectively. The leading principles of this method are founded upon those prescribed by the late Dr. Marshall Hall, combined with those of Dr. H.R.

Silvester, but modified or tested by the results of extensive inquiries which the Lifeboat Institution has set on foot among the medical practitioners, coroners, and other experienced persons. The following are the rules which apply in all cases, and in every country.

FOR RESTORING THE  
APPARENTLY  
DROWNED.

Send immediately for medical assistance, blankets, and dry clothing, but proceed to treat the patient instantly on the spot, in the open air, with the face downward, whether on shore or afloat, exposing the face, neck and chest to the wind, except in severe weather, and removing all tight clothing from the neck and chest, especially the braces. The points to be aimed at are—first, and immediately, the restoration of breathing; and secondly, after breathing is restored, the promotion of warmth and circulation. — The efforts to restore breathing must

be commenced immediately and energetically, and persevered in for one or two hours, or until a medical man has pronounced that life is extinct.— Efforts to promote warmth and circulation, beyond removing the wet



ILLUSTRATION No. 1.

Life-Boat Institution has lately compiled. The Board of Admiralty and the Controller of the Coastguard Preventive service have each ordered a large number of copies to be distributed among the seamen of the British



clothes and drying the skin, must not be made until the first appearance of natural breathing. For if circulation of the blood be induced before breathing has recommenced, the restoration to life will be endangered.

#### TO RESTORE BREATHING.

Place the patient on the floor or ground, with the face downward, and one of the arms under the forehead (*Illustration No. 1*), in which position all fluids will more readily escape by the mouth, and the tongue itself will fall forward, leaving the entrance into the windpipe free.— Assist this operation by wiping and cleansing the mouth. If satisfactory breathing commences, use the treatment prescribed below to promote warmth.

If there be only slight breathing, or no breathing, or if the breathing fail, then, to excite breathing, turn the patient well and instantly on the side (*Illustration No. 2*), supporting the head, and excite the nostrils with snuff, hartshorn and smelling salts, or tickle the throat with a feather, if they are at hand. Rub the chest and face warm, and dash cold water, or cold and hot water alternately, on them.

If there be no success, lose not a moment, but instantly—to imitate breathing—replace the patient on the face, raising and supporting the chest well on a folded coat or other article of dress. Turn the body very gently

on the side and a little beyond, and then briskly on the face back again, repeating these measures cautiously, efficiently, and perseveringly about fifteen times in the minute, or once

ILLUSTRATION No. 2.



every four or five seconds, occasionally varying the side. On each occasion that the body is replaced on the face, make uniform but efficient pressure, with brisk movement on the back, between and below the shoulder-blade or bones on each side (*Illustration No. 1*), removing the pressure

immediately before turning the body on the side.

During the whole operation, let one person attend solely to the movements of the head and the arm placed under it: While the above preparations are being proceeded with, dry the hands and feet, and as soon as

to imitate breathing as follows: Place the patient on the back on a flat surface, inclined a little upward from the feet (*Illustration No. 3*); raise and support the head and shoulders on a small firm cushion or folded article of dress, placed under the shoulder-blades. Draw forward the patient's

tongue, and keep it projecting beyond the lips; an elastic band over the tongue and under the chin will answer this purpose, or a piece of string or tape may be tied round them, or by raising the lower jaw the teeth may be made to retain the tongue in that position. Remove all tight clothing from about the neck and chest, especially the braces.

In order to imitate the movement of breathing, take your place at the patient's head, grasp the arms just above the elbows, and draw the arms gently and steadily upward above the head, and keep them stretched upwards for two seconds.

(*Illustration No. 4.*) By this means air is drawn into the lungs. Then turn down the patient's arms, and press them gently and firmly for two seconds against the sides of the chest.

By this means air is pressed out of the lungs. Repeat the



ILLUSTRATION No. 3.

dry clothing or blankets can be procured, strip the body and cover or gradually re-clothe it, but taking care not to interfere with the efforts to restore breathing. Should these efforts not prove successful in the course of from two to five minutes, proceed

measures alternately, deliberately and perseveringly about fifteen times in a minute, until a spontaneous effort to respire is perceived, immediately upon which cease to imitate the movements of breathing, and proceed to induce circulation and warmth.



AFTER BREATHING HAS BEEN  
RESTORED.

Commence rubbing the limbs upward, with firm, grasping pressure and energy, using handkerchiefs, flannels, &c.; by this measure the blood is propelled along the veins toward the heart. The friction must be continued under the blanket or over the dry clothing. Promote the warmth of the body by the application of hot flannels, bottles or bladders of hot water, heated bricks, &c., to the pit of the stomach, the armpits, between the thighs, and to the soles of the feet. If the patient has been carried to a house after respiration has been restored, be careful to let the air play freely about the room. On the restoration of life, a teaspoonful of warm water should be given; and then, if the power of swallowing have returned, small quantities of wine, warm brandy and water, or coffee should be administered. The patient should be kept in bed, and a disposition to sleep encouraged.

## APPEARANCES ACCOMPANYING DEATH.

Breathing and the heart's action cease entirely; the eyelids are generally half closed, the pupils dilated, the jaws clenched, the fingers semi-contracted, the tongue approaches to the under edges of the lips, and these, as well as the nostrils are covered with a frothy mucus.—Coldness and pallor of surface increase.

## CAUTIONS.

Prevent unnecessary crowding of persons around the body, especially if in apartment or confined space.

Avoid rough usage, and do not allow the body to remain on the back

Illustration No. 4.



unless the tongue is secured.

Under no circumstances hold the body up by the feet.

On no account place the body in a warm bath, unless under medical direction, and even then it should only be employed as a momentary excitant.

### Planets Destroyed.

The belief that this world is ultimately to be destroyed by fire is supported by the discovery that such a fate has befallen far larger planets than ours. French astronomers assert that no fewer than fifteen hundred fixed stars have vanished from the firmament within the last three hundred years.

Tycho Brahe gives an interesting account of a brilliant star, of the largest size, which, on account of its singular radiance, had become the special object of his daily observation for several months, during which the star gradually became paler until its final disappearance. La Place states that one of the vanished fixed stars of the northern hemisphere afforded indubitable evidence of having been consumed by fire. At first, the star was of a dazzling white, next of glowing red and yellow lustre, and finally became a pale and ashen color. The burning of the star lasted sixteen months, when this sunny visitor, to which, perhaps, a whole series of planets may have owed allegiance, finally departed, and became invisible for ever.

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For the Sailor's Magazine.

### Safe in Port.

Willie P., one of a numerous family, left home when he was about twelve, to support himself in Troy. His father, a sailor, was a very stern, tyrannical man, subjecting his children to unnecessary trials; his mother, a quiet, pious woman, doing what she could to counteract her husband's cruelty and contempt of religion.—Willie, following the example of his brothers, left home as soon as he was of a sufficient age to attempt taking care of himself. Not forgetting his mother's precepts, he went to Sab-

bath-school, and under the instructions of a most excellent teacher, Mr. E., became sincerely pious. He was now very happy, wrote dutiful letters home, and in his daily labor and companionship with Mr. E. he was leading a cheerful life.

From necessity or caprice, his father wrote for him; and, though the boy was reluctant to discontinue his pleasant connections, he was too good a christian to set up his own will against his parent's. He was to go into East Tennessee on business with his father. A tender parting took place between teacher and pupil, they exchanged keepsakes, and promised to write to each other.

Willie reached home, but did not tell that he had made a public profession of religion. He was happy in his secret, and so kind, affectionate, and dutiful, that even his father was struck with his behavior. Instead of the impertinent reply to unreasonable demands, came "the soft answer that turneth away wrath;" and the careless seaman was awakened to a strange, new feeling of tenderness.

The business in East Tennessee being over, father and son returned.—Willie got a situation as assistant steward on a Richmond steamer. Bright, cheerful, neat and obliging, he soon became a general favorite; and, though full of fun, and ambitious to rise, he never forgot his profession; and it was not long before the coarse jest, the profane word, and the rude gesture were restrained in his presence; and all acknowledged that a braver and a better fellow never shared a watch or a mess.

His trips were generally between the two Sundays, and thus the holy day was spent at home. This was a great joy to his mother. One day, by some mischance, Willie fell overboard



and cut badly, with a piece of oyster shell, the middle finger of his right hand. The boys had a good laugh at his awkwardness, but one old salt advised to "look out for that finger."

The brave fellow wrapped it up carelessly, and ran off to fulfill his duties. But the wound would not heal; week after week passed, still his sufferings increased, and he was obliged to give up, and remain in bed at home. His arm was frightfully swollen; delirium soon took possession of reason. In his ravings he spoke of all his former friends, and especially of Mr. E. He could not bear his father and mother to leave him, and exhorted (in his sane moments) his brothers and sisters to enter on the path of life. His father, who had learned to love him dearly, did all in his power to avert the certain end, but money, medicine, and skill avail not when the decree has gone forth. As the fever abated, and reason returned, Willie, fully aware of his situation, called his father, and addressed him in the most beautiful and affectionate manner, beseeching him to reform his ways, and call upon the Saviour he had so long despised. Big tears coursed down the weather-beaten face, and choking sobs heaved the strong man's bosom. Could it be that, after all, there was something in religion? Something that brightened the dying couch, and shed such happiness over the fever-wasted, suffering frame? No, no! it was only weakness—a mere cant set of words. So reasoned the father.

The messenger delayed not; one by one the senses faded; and when speech lost its power, the brave fellow, holding up his finger, as if it had been the cause of his death, and raising his eyes to his mother's face with a sweet smile, he looked from her to

the sky, and then fell asleep. He woke with the angels. The disconsolate parents laid him beside their other departed children, and returned with nothing of Willie but pleasant memories and bright hopes.

The father felt very unhappy, and when the rebellion broke out, Mr. P. was among the first to enlist. Two of the sons followed the father's example, and for a time Mr. P. had new anxieties. After various vicissitudes and accidents of war, the father, at the storming of Fort Pulaski, lost an eye. As he lay in the hospital, and went back over his past life, by the blessed mercy of a long-suffering Saviour, he began to recognize the dealings of his God. By degrees light broke over the soul, his hard heart melted, and blessed tears of repentance bedewed his pillow. He prayed, prayed truly, and by degrees a sweet peace came to his relief, and he became an altered man. He got his discharge, and when he returned home, his first act was to make a public profession of religion.

About two years since, a praying band visited M, the home of Mr. P. Both Mr. and Mrs. P. were present at all the meetings. One day a certain Mr. E., from Troy, was introduced, and addressed the young with peculiar earnestness. Mrs. P. began immediately to wonder, on hearing the name, if this Mr. E. was not the same who had known her dear Willie. She listened attentively, and, on reaching home, got out the book so treasured as a keepsake. The name was the same, but it was a common name, and they knew not how to identify him.

In the evening, the family again attended service, and Mr. E. exhorted all who were anxious to come forward. "I can't sit still, mother," whispered one of the daughters. "Go forward, my child," said the mother. As Mr.

E. had his hand on the girl's head, he saw some boys advancing, and said—"Dear boys, come on, come on; I love young christians. I once knew a boy younger than any of you, who made a profession, and kept it. Ah! he was a dear child! What would I not give to find him out! Dear Willie! he went to East Tennessee."

The weeping parents were overpowered with emotion. Mr. P. pushed forward through the crowd, and approaching the railing, said, are you Brother E., of Troy?" "I am, sir,"

returned the gentleman. "Did you know Willie P.?" "Indeed, indeed, I did. Tell me, tell me where he is." The father shook his head, and with a deep sigh, said, "There is but one place where you can meet Willie; he died two years ago; I am his father; if you come to our house after the services are over, I will tell you all."

When the meeting was over, Mr. E. went home with the parents, to learn of Willie's happy end.

I. G.

## CORRESPONDENCE, &c..

### Norway.

REV. F. L. RYMKER.

Recent letters from this excellent brother speak discouragingly of his health. He is nevertheless hard at work, going about upon his field, ministering to the sick, baptizing converts and preaching the word, as his strength permits.

He says: "There is room in these parts for four to six missionaries among seamen, and I long to hear that they have been appointed."

### Sweden.

REV. F. O. NILSSON.—AN INTERESTING LETTER.

Gottenberg, July 2, 1866.

DEAR BRETHREN:

From the 1st of April to the 24th of May, I labored exclusively in this place in my usual way, visiting on board of the vessels as far as possible part of every day. I will report one or two cases that came under my observation.

One day, as I came on board of a vessel, the captain invited me into his cabin, and said he was much interested in my work. I had a long

conversation with him, during which he related to me his exercises upon the subject of religion. He knew, he said, that he had been reconciled to God through Jesus Christ. He knew that he had passed from death unto life, because he loved the brethren. He was a stranger in Gottenberg, and was therefore glad to meet me, and through me be made acquainted with christians in the place. For the two weeks his vessel was in port, himself and crew, attended our meetings, and we have reason to believe that one of his men found peace with God.

On another vessel, the mate entered into conversation with me, which, I trust, proved profitable. He wanted me to tell him what he must do to be saved. I found that he was under deep conviction of sin, and had been so for several years. He had succeeded in shaking off these feelings for a time, but they soon returned, and always with increased strength. It had now come, that he could not, dared not stifle these feelings any longer, for fear the spirit of God, would leave him forever. I visited



him several times, and he in turn visited me. The result was that he came to find peace in Christ, and literally "went his way rejoicing."

On the 24th of May I started for Copenhagen on the steamer, which stopped a few hours at Halmsted and Helsingberg. As these towns are growing, and as there is a good deal of shipping, especially in the latter place, I endeavored to get christians there to interest themselves for sailors, and to labor for their spiritual good.

On board the seamer, there were about eighty emigrants for America. Of course, there was much talking among the passengers about America and emigration, which gave me occasion to speak of matters there. The passengers all gathered around and seemed interested in what I said, and as there happened to be a colonel and a count, and divers noblemen among my hearers, besides two Lutheran ministers, I felt it my duty to speak up for "the Land of the Free and the Home of the Brave." I confess I felt a pride in describing as well as I could the extent, resources and prosperity of the United States. I told them of the laws and institutions of America, of its liberty and equality; I spoke somewhat at length about religious matters there and church affairs, and wound up with a warm exhortation to them all to seek the heavenly country, &c. This was well received, and to me it was indeed an interesting and solemn occasion. I afterwards had special conversation with several of the passengers on the subject of religion.

\* \* \* \*

I left home again on the 13th, and proceeded by a small steamer to a place on the coast, where the Lord has begun a gracious work among seamen and their families, who make

the chief population in these parts. I have been here ever since, and shall remain, the Lord willing, for some weeks in this and adjoining parishes, as the Lord is pouring out His spirit powerfully. It would be impossible for me to describe this wonderful work. If I could divide myself ten-fold, I still would have enough to do in speaking to and praying with anxious sinners. We have meetings every evening, which are largely attended and deeply interesting. Persons are praying to God for mercy, who never prayed before, and old and young are asking what they must do to be saved.

The Lord has been pleased to make great use of a young sailor, who was converted in America, and here has faithfully witnessed for Jesus.

Other brethren, among them our good Brother C. Carlson, has followed up the work, and we pray God to continue it.

I have arranged matters in Gottenberg, so that we have preaching and prayer meeting on week-day evenings as on Sundays, and a brother is constantly occupied in visiting the vessels in the harbor, and in inviting seamen to attend divine service, at our place of worship. Thanks be to God that we can now work openly and systematically and just as freely as in New York, Boston or Philadelphia.

Thousands of our country people are emigrating to America this year. The greater part of them pass through Gottenberg, and from this place take their last farewell from the land of their fathers. As we have opportunity, we speak to these of Jesus and heaven and give them religious tracts, &c. We have also a special preaching on Thursday evening for emigrants, and as parties of several hundred leave

every Friday evening in the steamer for Hull, there is a prayer-meeting held for their sake on Friday morning.

During the last quarter I have preached 30 sermons, conducted 65 prayer-meetings, made 249 visits on vessels and 99 in families; distributed 5,000 pages of tracts, received 9 persons into the church. I have traveled in the discharge of my duties 420 English miles. To God be all the glory.

Your humble fellow-laborer in the Gospel of Christ,

FRED. O. NILSSON.

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MR. LARS CARLSON.

This brother is laboring among seamen in Gottenberg, and for the quarter ending with the month of June, reports as follows:

"During the past three months, I have made 101 religious visits to families, and 482 on board of vessels. I have had special religious conversation with 300 persons, have distributed 8,052 pages of tracts, induced 200 persons to attend meetings, and gathered 28 children into the Sabbath-School."

He adds—"I feel thankful to God for His goodness and grace, whereby he has sustained me thus to labor for the spiritual welfare of my fellow-men. I feel very unworthy of such a holy work. Yea, I dared not to enter upon it until after much prayer, when it appeared to be my duty. Thanks to God, I feel His sustaining grace.

I have had much to contend with from rude and ungodly persons, but the Lord has enabled me to speak kind words to them, which soften and dispose men to listen to me, and receive the religious tract.

Sometimes I have found religious persons among seamen, both in the fore-castle and in the cabin; and I trust I have been the means of doing

good to some heavy-laden souls, by pointing them to Jesus.

One young sailor, who ridiculed me when I began talking with him, was soon weeping and praying for mercy. A swearing captain was broken down by kind words, so that he received my tracts, and the next day thanked me and offered me money for more tracts, and has since attended our meetings.

During the past three months, thousands of emigrants have passed through our city for America, and I have done much labor among these.

Some have only passed through, stepping from the cars on to the steamer that takes them to Hull. To such I can only distribute tracts, and speak a passing word. But others stayed a few days, and some were detained here for weeks. With such, I have felt it my duty to labor; and I can say of a truth that I have had therein the special assistance of the Spirit of God. When I have seen families grouped on the deck of the emigrant steamer, and the weeping mother, with little ones in her arms, and three, five, or more children clustered about her, and the sad-looking father, on the verge of leaving their native land, I have been constrained to shed tears of sympathy. At such times I have felt that I had a message to them from God, the Father of us all, and have rejoiced to tell them of the home beyond the skies, and of Jesus, the sinner's Saviour and Friend."

WARBERG.

Mr. Christian Carlson's quarterly report shows that he has preached 29 sermons, conducted 46 prayer-meetings, made 150 religious visits on shipboard and in seamen's families, and distributed 2,000 pages of tracts.

He gives an account of a missionary tour along the sea coast southward



from Gottenberg, stopping first at W—a, where he preached to a large assemblage.

The following day he preached again to a still larger congregation, in regard to which, he says :

"I have never seen my feeble preaching work more powerfully or more generally. Every one of my hearers seemed deeply moved. This, as well as the adjoining parishes, has hitherto been very dark, and the people have not allowed preaching among them. But now it seems that 'the Lord has much people in these parts.' Many confessed their sins, and avowed their determination 'to seek the Lord with full purpose of heart.'

"My next station was a mile farther south, in the parish of O—a. Here, also, I preached twice, to large audiences, among whom, as in the former place, the Spirit of God appeared to be powerfully at work. Several have wakened out of the sleep of sin and death. This parish is peopled by seafaring men. Spiritual darkness has long prevailed here. It was my first visit to these parts with the Gospel. I had meetings exclusively for inquirers, and many attended who seemed earnestly seeking eternal life.

"I next came to the parish of W—o, also on the coast, where I labored for three days, preaching in the evenings, and visiting about in the day time; conversing with the newly-awakened, holding prayer-meetings, &c. Praise the Lord, even here, a glorious work is begun.

"During May, I labored mostly in W—g and at A—o, among seamen on vessels, and also in my own neighborhood. The great work of grace begun here last winter is yet going on, though in a more stillsome way.

"In the beginning of June, I visited a station three Swedish miles off.

Here I labored four days, and the Spirit of God worked with power to save. An aged man was awakened the first evening. He had been a notable sinner. He attended all my meetings, and I think I never saw a person more deeply convicted. He literally wept floods of tears. There were several other like cases of conviction, for whom I held special meetings, instructing, and encouraging them to lay hold on Christ. I have labored in the same manner in other places, and to the same purpose. To God be all the glory!"

#### GOTHLAND.

Mr. Lindelius writes, June 30, that notwithstanding his lameness he has visited many of the ports in Wisby and on the islands around. Since his last report he has visited 25 ships and had personal religious conversations with over a hundred sailors and captains.

In company with Brother Ljunberg, of Stockholm, he had been on a two-weeks preaching tour into the country.

#### Denmark.

Letters have been received from Rev. P. E. Ryding, of so late date as July 21, in which he speaks of his work as prospered of God, and extending on every hand. Bro. Ryding has lately been permitted to see his own son start out in the Christian life. He resides at Bergen, near Ronne.

With the aid of family friends living in New York, Brother Ryding got up a Sabbath-school festival on the 24th of June, which proved a great success. He has been very abundant in his labors during the last quarter, preaching 18 sermons, visiting 356 ships, distributing Bibles, testaments, tracts, &c.

**Belgium.**

Rev. J. H. Pettingell, our Chaplain at Antwerp, writes of wants existing there:

"This is a very wicked port; the evil influences are very many, The harvest truly is great; but the laborers are few. I am much in want of small religious books and tracts in the English language.

"We hope to open a Bethel soon, and to have in connection with it a reading-room. We should be glad to place in it such religious reading matter as may be useful to the seamen; as also we want it to scatter among the sailors on shipboard and in the boarding-houses.

"The number of English-speaking sailors here is large, and they have had hitherto little or no attention. I want to do what I can for them, and therefore I make this application for a *liberal* grant of small books and tracts in the English language; and if you can get anything of the kind for us we will make good use of it."

Under date of June 14, Mr. Pettin-gell says:

"Mr. Sanford, our minister-resident at Brussels, tells me that, for some years before our vessels were driven from the seas by the Confederates, the tonnage of American vessels in this port exceeded the aggregate of that of all other nations put together. Sometimes there were thirty or more American ships in port at once, and they are looking for a return of this state of things.

"In the event of a general European war, which now seems inevitable, the carrying trade will fall into our hands to a great extent.

"Even now, not a few of the ships here under the English flag or some other flag, are really American ships, and often with American captains.—

Only last week, a large ship sailed from here, under the English flag, which had an American captain and an English-speaking crew."

It will be well for us to make ready for a day of large things..

July 6, Mr. P. writes:—"The cholera appeared here (Antwerp) five or six weeks ago, first, I believe, on board an emigrant ship bound to New York. The vessel was put in quarantine, when some sixty or more died, and then she proceeded on her way.

"Since then, this disease has appeared in various quarters, not only in this city; but throughout this region. We hope it has reached its height in the city. It is not easy to get at the facts or statistics, as nothing is published on the subject. There are several hospitals in the city to which seamen are sent; and I believe all the cholera patients from the city, who are sent to the hospital, go there also. The number of deaths in this hospital during the past ten days has varied from twenty or thirty to seventy.— Perhaps not more than one-third or one-quarter of them are seamen, and but a small part of them speak English. I have never found more than eight or ten in one day who needed my ministrations. There are several hundreds of patients in this hospital. As it is difficult to find my men, I have prayed with them, and induced them to do what I could; but this disease is so violent and rapid in its course, that I have felt that I was not accomplishing much. It is a sad sight to see so many corpses, and so many dying men as I have been compelled to see for the last week or two.

"It is very cold and wet here, and has rained every day for a week. Before this it was excessively hot. I don't like this climate; however, I have been able to keep tolerably well.



"I sent you the ———, one of our daily papers, a few days since, in which you will find the tabular statement of the arrivals and departures of ships from this port for the past six months. In these you will see how many of them are to and from American ports, and also how many bear the American flag.

I have had but two Americans in the hospital, but many English. Another American vessel has just arrived, but the captain is a Swede. We hope the war is over.

"The rooms, in the Hanseatic House have not been occupied as an hospital, and are still vacant.

I close in much haste for the mail.

Very truly yours, &c.,

J. H. PETTINGELL.

Mr. Pettingell still hopes to get rooms in the Hanseatic House for Bethel purposes, and has the co-operation of Mr. Sanford in his efforts for that.

### France.

MARSEILLES. •

Rev. J. B. Hawkins, Chaplain, makes a strong appeal for help at this station. He wants money for personal support, and a small boat for the use of Scripture readers among seamen. He asks also for Bibles, Testaments, Tracts, etc., in all languages, especially French, Italian, German and Spanish. He calls loudly and deserves to be heard. He has issued a circular, presenting the condition of his field, and soliciting aid in working it. We may publish this hereafter.

### St. John's, N. B.

ST. JOHN'S, N.B., July 12, 1866.

*Messrs. Loomis and Hall:*

DEAR BRETHREN—During the quarter ending the 30th of June, I have

confined my labors principally to the several ships in port. After having occupied the forepart of the Lord's day in visiting all the vessels to which I could gain access, I have had preaching on board of one. I have by this method secured larger congregations. Most of the services have been attentive and encouraging. One seaman has made a public avowal of saving faith in Christ, and united himself with one of the city churches.

I have visited 159 ships, made 20 visits to sick seamen, preached 30 sermons, and distributed 7,184 pages of tracts.

About forty vessels belonging to the United States have arrived here during the above named period, carrying about 600 men, besides a number that are registered in England.

Your's in Christian love,

JAMES SPENCER.

### Work among the Seamen at San Francisco.

CHAPLAIN'S QUARTERLY REPORT.

At the appointed time, I report to you on the present condition of our work among the seamen of this port. The past quarter has been one of changes in our state and prospects—some for the better; some, apparently, for the worse. Among the former is the increase of our laboring force, by the addition of Mrs. Kelly, a woman who has done good service in the same work in New Bedford and New York, and the earnest cooperation of Bro. C. C. Hunter, who has much influence among the "long-shore" population of our field of labor. By the aid which these have rendered us, we have been able to multiply our evening meetings and increase the attendance at them. In some weeks as many as eleven or twelve meetings have been held, and some of these

have been attended by more than a hundred persons. In these we have seen many inquirers after salvation and some hopeful conversions. We have added eleven new members to our churches, and dismissed three to other churches. Tokens of the Holy Spirit's working are constantly manifest among us, and some abandoned sinners have been reclaimed.

We have organized a Marine Temperance Society, which holds weekly meetings, no one of which has failed to add some to the membership. The Society is in a very healthy condition, and promises to do incalculable good.

Another encouraging fact is the increase of arrivals in our port of sailors converted at sea. One ship brought us five disciples of Jesus, four of whom were brought to hope in God's pardoning love by the prayers and personal influence of the other, who was himself converted but a short time before starting on this voyage. On an other ship a wicked sailor was awakened and hopefully converted, without the presence in the ship of a single christian man—a work clearly of God alone. Considering how large a part of the life of seamen is passed upon the sea, and away from the means of grace, it would seem to be a prime end of religious instruction upon the land, to train converted seamen to labor for the salvation of their companions while on shipboard.

I said that some of the changes upon our field are apparently for the worse. I trust that the worse may be only apparent, and not real. One of these changes is the large falling off, for some weeks past, in attendance upon our Sabbath meetings. But this is due to two causes, neither of which indicate any real decline of our work. 1st. It is the season when

thousands of seamen, rejoicing at any opportunity to escape from the woes of a sailor's life, are seeking employment in the mines or among the farmers. And again, it is the season when numerous Sabbath excursions draw out of the city the crowds of those from whose ranks our congregations are largely gathered.

Another more serious drawback to our work is the loss of all our extra laborers. The sister who labored so long and so usefully among the families upon our desolate field, has been enticed away by a neighboring church, to engage in similar work in a field less destitute than our own.

Brother Tulloch, who has labored for a year and a half as our missionary, became dissatisfied with his position, and suddenly left us, a month ago, to ship on the U. S. Revenue Cutter, stationed at Puget Sound. And the sister who came later among us, and began her labor with such excellent promise of good results, has been taken ill in such a way as to make it doubtful if she will ever be able to labor very efficiently in our work. Thus God is leaving us destitute of special workers. But if the effect shall be to arouse the church to more earnest and self-sacrificing labors for souls, the apparent calamity will prove a real blessing.

Another subject should not pass without notice. The Ladies' Seamen's Friend Society, desiring to secure our cooperation in the work of building a Sailors' Home in this city, appointed a committee upon the subject. As it was impossible to convene the whole Board just then, the President, with several members, met with said committee, and, after a free conference, all were satisfied that there need be no difficulty in securing the harmonious action of both Societies in this



most necessary labor, and, should the Board of Supervisors set apart suitable lots of ground for the purpose, as authorized by the Legislature, neither difficulty nor delay in providing such a Home as the commerce of this port demands.

Finally, the *new church* is at last fairly begun. More than a thousand dollars have been expended on it, and now only the vigorous action of this Board is required for its speed completion.

respectfully submitted.

J. ROWELL, Chaplain.

SAN FRANCISCO, June 1st, 1866.

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### Good Work on Board a Man-of-War.

U. S. S. L——, April 14, 1866.

DEAR BROTHER:

Grace to you, and peace from God our Father and the Lord Jesus Christ. I thank God, through Jesus Christ, he has, and is now, bestowing his greatest blessing on us by the application of his Holy Spirit, in the conversion of precious souls. Oh, my dear brother, we have great cause to rejoice in this his wonderful working power. I have been very dilatory in writing, but you remember telling me that you wanted to hear something good, and I was waiting God's time. Bless His holy name, the harvest is come, souls have been converted, and this is the best news I can give you. I have nothing good of myself, for I find, and you find, that our hearts are deceitful above all things, and desperately wicked; for when we would do good evil is present. We have three more added into the kingdom of our Lord. For this, I heartily bless God, and I know you will rejoice with me. I doubt, not in his own good time, dozens more will be asking, "What they must do to be saved."

We have glorious times here; our meetings have continued to this day and the Lord is working marvellously; we have had precious seasons of prayer to God that he would pour out his Holy Spirit on the men of this ship, and He has answered us in more than we are worthy to receive. Sometimes I think that I do not love Jesus with all my heart, for I imagine things go too smooth; but, I think of the words of Solomon: "When a man's ways please the Lord he maketh even his enemies to be at peace with him."

—Prov. 16: 7,

Brother D. C. G., and colored Brothers M. and G., wish to be remembered, all sending their love; they send, hoping if we meet not again in this world, we may meet around the Throne of God in Heaven. Now, dear brother, having no worldly matters to write of, I close these few lines by saying I wrote to our pastor a few days ago, confessing my great sin in backsliding from God, for which I have the assurance I am forgiven, through the blood of Jesus. Now, it is my prayer that I may be dead to the world, and alive to Christ. I feel I can say with Paul, "for me to live is Jesus Christ, and to die is gain. I count all things but loss for the excellency of the knowledge of Christ my Lord. Now unto him who has washed our robes, and made them white in the blood of the Lamb, be all the praise and glory, now and ever more. Amen."

Your brother in Christ Jesus,

I. R.

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"One who Knows."

A friend, enclosing us twenty dollars, from an officer in the Navy stationed in the China Sea, says that "Mr. H—— sends the above amount to the Society *which is doing so much good among his comrades.*"

### THE AMERICAN SEAMEN'S FRIEND SOCIETY'S BETHEL AT NORFOLK, VA.

Some of our readers will recall at once the building represented in the cut. Probably most of the delegates that went out to the Army of the Potomac in the service of the Christian Commission, either in going or returning, visited, if they did not worship in it. Thousands upon thousands sought God there and were comforted, and to multitudes it proved a spiritual birth-place.

In the early months of the war

several gentlemen actively prominent, among whom, was Dr. Samuel H. Abbott, editor of the *Boston Medical Journal*, had a portable building constructed and sent on to Fortress Monroe for the use at that place, of the Rev. James Marshall, the enthusiastic, efficient and beloved chaplain of the famous Chesapeake Hospital. The following cut shows that building, as it was somewhat enlarged by an addition, at the instance of the



military commander there, of a sizeable reading-room.

Upon the recent breaking up of the Chesapeake Hospital, and with the consent of the original donors, this building was transferred to the American Seamen's Friend Society, and through the kindness of General A. P. Blunt, has been removed to Norfolk, Va., where it is already re-erected, and in the use of the Rev. E. N. Crane, the devoted chaplain to seamen, in the service of this Society at that important port.

A small spire has been added with flagstaff which makes it appear a perfect seamen's Bethel.

In his letter of transfer, Mr. Marshall says: "The chapel and reading room are full of sacred associations. Their privileges extended to over a hundred thousand men, outside of the hospital, men who passed through Camp Distribution, in the centre of which these buildings stood.

The manifold agencies of grace were fully and freely enjoyed by soldiers of every State and of all nations.



To many, many souls this place has truly been a Bethesda, a house of mercy, indeed. Its moral revenue to the country cannot be over-estimated.

\* \* \* Having been used during the war for the soldiers, it now will continue to return to the original donors, their "bread cast upon the waters" by being used henceforth for the sailors."

Chaplain Crane says, in regard to it, that the officers of the local Society, who cheerfully allowed the building to stand upon their grounds, seem greatly pleased at the increased facility afforded him for prosecuting his work.

The friends of the sailor cannot but rejoice with Brother Crane, while their prayers will ascend to God with the prayers of the great multitude all over the land who remember it with the devoutest feelings, that in the consecrated place, where the soldier found Him, the sailor may find Jesus as a Saviour and Friend.

The Society gratefully accepts this new trust, and publicly acknowledges the generosity which has transferred to it so important an aid in carrying forward its beneficent work.

#### **The Loss of the Panama.**

The following graphic letter, written from Maryborough, Queensland, by an old boarder at the Sailor's Home, has been handed us for publication by Mr. Cassidy.

"MY DEAR SIR,—My hand being hurt, I am compelled to get a shipmate to write for me, and I now hasten, the moment I am safely landed, to inform you of the total loss of the Panama.

We have been in the coasting trade on the Australian and New Zealand line lately.

Since leaving New York, we have

been at Sydney, from thence to Newcastle; thence to California, back to Sydney, thence to Melbourne; from there to Geelong, thence to Dunedin, and there we took over 151 gold-miners to Rockhampton. From that place we sailed again for Newcastle, but for fourteen days we had nothing but heavy gales of wind, which at last turned into a fearful hurricane, and on Saturday morning, the 19th March, at 4 A. M., our poor old ship struck the land; dark, blowing awfully, the sea breaking over us, fore and aft, every moment.

One poor fellow was drowned endeavoring to swim through the surf. At last one man succeeded in getting a line on shore, by which we all swam through the breakers, and landed on Great Sandy Island.

At low water, we landed stores and some sails, pitched tents, where we remained for three days, when the captain and a boat's crew left in our only boat to look for assistance.—About four hours after the captain started, the natives came upon us, robbed us of all our stores, tents, clothes, &c., and left us naked and wretched. We then did all we could to repair one of the broken boats, and put off to sea, but found her useless, and were obliged to return to the wreck.

Here we all clung for fourteen days, expecting every hour the ship would break up, and on the beach hundreds of savages were waiting to murder us. Not one of us ever expected we should live to tell our fate.

One boat, containing three men, passed the wreck, and on account of the wind they had to beach the boat, where they were at once murdered.

On Friday, the 1st April, a boat with two men hove in sight; she had been blown off the main land, and by

this means, which was a complete accident, we were all saved, and landed in this town on Sunday, 3d April.

Nothing can be said to express the real state of our feelings whilst on the wreck. It is a place where white people never land, and swarming with savages, who appeared on the beach with spears, boomerangs, and tomahawks, and threatened day and night to slaughter us.

God, however, ordained differently. The captain's boat was picked up by a steamer, and taken to Sydney, where I hope to be in about ten days.

I send you a newspaper with a few particulars more. I will write to you from Sydney.

Believe me ever your friend,

W. LAMBERT.

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#### Reading on Ship-board.

Chaplain Fox, of the New-Bedford Port Society, writes to the Boston Tract Society, a letter which the friends of seamen will like to read:—

"My sense of the fitness and value of your donation, I can not convey to you. Words are inadequate. I will inform you of instances as they may arise, of direct evidence of benefits growing therefrom. The returns must however, necessarily be after many years. This religious literature goes to sea on voyages that average three years. It is indeed, casting bread upon the waters: much of it never returns to us. We see the faces of many of the men no more. But when I look back on my early life, when I was as they are; when I remember, that, during one continued period of over four and a half years, I never met a Christian man or woman, never had the opportunity of attending one service of divine worship; when I remember that all the outward voices of warning, direction, or

advice, came from such institutions as yours, were treasured in our chests, and, sinful men as we were, were read by us again and again, I feel that when I put these silent preachers in a sailor's hands just as he is about to sail, accompanying them with the divine Word, I am giving him a teacher, a friend, that shall speak to him on the broad, blue sea, and be in our stead a witness to him for God, salvation, and everlasting life. There are two things that insure the reading of books carried to sea in our whale-ship:

First, The crews have much spare time, because they carry, for their tonnage, more than twice as many men as in the merchant marine; hence they have less arduous work when on watch, and more regularly watch below.

Second, The length of time spent at sea, and the absence of any thing to occupy and interest the mind, lead them to seize with avidity that which would be uninteresting on shore. I have conversed with men who have been three years in the army, who had been previously on one of our long voyages. To my inquiry upon this point, they all have said that there is no comparison between the probabilities of the one and the other. They all testify that men were likely in the army to read, but that, if they got any thing to read while whaling it became then a necessity."

—:o:—

#### Temperance Lecture Extraordinary.

A MOST REMARKABLE TEMPERANCE LECTURE was recently delivered by Dr. CRANE, at a meeting of the Metropolitan Board of Health. The lecture entire was as follows: "In the Stygian and pest-ridden Twelfth Ward Brooklyn not a solitary one of the five hundred members of the

Father Mathew Society resident there has been attacked by the cholera." Mr. Acron clinched this remark by adding that not a cholera case had yet occurred among the sixteen thousand members of the Father Mathew Society in New York.

### Maine Seamen's Friend Society.

A society with this title was organized at a meeting held in Bath, June 27, auxiliary to the American Seamen's Friend Society.

Its officers are as follows: Eben Steele, Esq., of Portland, *President*; Capt. Jas. Drummond, of Bath; Dea. Geo. A. Thatcher, of Bangor; John Jarvis, Esq., of Castine; and Hon. George Downs, of Castine, *Vice-Presidents*. Rev. F. Southworth, of Portland, *Secretary*; John C. Brooks, Esq., of Portland, *Treasurer*.

### A Converted Sailor at Work.

CHICAGO, July 10, 1866.

EDITOR SAILOR'S MAGAZINE:

Chicago, July 10, 1866.

Having spent a number of years at sea, from a boy to chief mate of a large ship, and lately visiting Boston, and meeting Rev. E. N. Harris, and talking of the work among sailors, I proposed taking a copy of your magazine, to keep me posted in this good work.—Enclosed find one dollar to pay for MAGAZINE for one year. I received the July number, probably ordered by Bro. Harris. I was a hard case when I went to sea; God met me, and subdued my wicked heart, and now I find great comfort in working for His cause. I visited last Sabbath some thirty vessels, and talked with the sailors concerning their souls. Induced a number to attend church, held sweet seasons of prayer with them in the fore-castle, and hope to do them good by God's blessing. The schooner Mary, of this port, is now

entirely manned by a christian crew from the Fifth Baptist Church. God is doing a good work here now, and we want your prayers.

Yours in the cause,

S. W. H., Jr.

### Loss of the Hornet.

By way of Honolulu, intelligence is received of the burning of the New York clipper-ship *Hornet*, on the 3d of May, north-east of the Marquesas Islands. The *Hornet* was bound for San Francisco, and had a large quantity of kerosene on board. The captain, and twelve of the crew, and two passengers were saved, after being out forty-three days in the long-boat. Two other boats remain to be heard from.

### Position of the Planets for September.

MERCURY is a morning star during this month. It rises at the beginning about 4 A.M. On the 7th, it will rise about one hour and thirty minutes before the sun, and at the end of the month they will rise early together.

VENUS is near Saturn on the 20th. It rises at the beginning of the month about 9 A.M., setting at 8 P.M., rising and setting about an hour earlier at the end of the month.

MARS can be seen from about 10 P.M. throughout the month. It is close to the moon on the evening of the 3d.

JUPITER sets on the 1st about 1 A.M., at midnight on the 15th, and one hour earlier at the end of the month. On the 19th it is close to the moon, and will be stationary among the stars on the 18th.

SATURN sets throughout the month about two hours after the sun. On the morning of the 13th it will be near the moon, and the crescent moon will be seen following the planet on the evening of that day.

B. B.

Nautical School, 92 Madison Street.



### Total Disasters Reported in July.

The number of vessels belonging to, or bound to or from ports in the United States, reported totally lost or missing during the past month, is 43, of which 29 were wrecked, 6 burnt, 3 foundered, 4 sunk by collision, and 1 is missing. They are classed as follows: 4 steamers, 3 ships, 7 barks, 11 brigs, and 18 schooners, and the estimated value, excluding cargoes, amounts to \$1,200,000.

Below is the list, giving the names, ports whence hailing destinations, &c. Those marked *w*, were wrecked, *b*, burnt, *f*, foundered, *s*, c, sunk by collision, and *m*, missing:

#### STEAMERS.

Potomska, *w*, from Vera Cruz for Galveston.  
Baltimore, *b*, at New York for ———  
Ephesus, *w*, from Norfolk for Liverpool.  
Lone Star, *s*, c. at S W Pass for Mississippi R.

#### SHIPS.

Ansel, *w*, from New York for St. John, N.B.  
Pisayune, *w*, from Genoa for St. John, N. B.  
Hornet, *b*, from New York for San Francisco.

#### BARKS.

Orsini, *m*, from Key West for Liverpool.  
Columbia, *w*, from Boston for Richibucto.  
Kent, *s*, c. from Carmen Isl'd for Portland, Ore.  
Fanny Hamilton, *b*, from Philadelphia for Genoa  
Oregon, *w*, from San Francisco for Sydney NSW.  
Libelle, *w*, from San Francisco for Hong Kong  
Joseph A. Davis, *w*, from Cunuigos for N. York.

#### BRIGS.

Telegraph, *w*, from Newcastle, E. for Galveston.  
Maude, *w*, from Maracaibo for New York.  
Woc-amaw, *w*, from ——— for ———  
R. Scoll's, *w*, from New York for St. John, N.B.  
Antonio Mathe, *w*, from Belize, Hon. for New York.  
Yazoo *b*, from Chester R. Md. for Richm'd, Me.  
J. O. Nickels, *w*, from Portland for Cow Bay, C.B.  
Rodman Pratt, *b* from Baltimore for Falmouth, E  
Olga, *w*, from New York from Galveston.  
Madawaska *w*, from Richibucto for Cardiff.  
Ariomede, *w*, from Pictou for Pembroke.

#### SCHOONERS.

R. H. Perkins, *f*, from Bangor for St. Pierre, Miq  
Lizzie W. Dyer, *w*, from Philadelphia for Portland.  
Thamiroo, *w*, from ——— for ———  
Eugenia, *b*, (In Mobile Bay) for ———  
Allegan, *w*, from Providence for Calais.  
James & Lucy, *w*, from New York for Providence.  
Emma D. Finney, *f*, from Philadelphia for San-gus, Mass.  
Cerro Gordo, *w*, from Philadelphia for Haverhill, Mass.  
Exchange, *w*, from Rondout for Providence.  
Fanny, *w*, from Providence for St. Andrews.  
Electa J. Scott, *w*, from Elizabethport for Providence.  
Cinderella, *w*, from Philadelphia for New York.  
Sarah, *f*, Fisherman. ———  
Pequonnock, *s*, c. from Philadelphia for Boston.  
Ellen, *w*, from Ling in, O.B. for Rockport, Me.  
Wm. S. Loud, *s*, c. from Bridgeport, SB. for New York.  
Willow, *w*, from Elizabethport for Boston.  
Champion, *w*, .... (Wrecking ves.)

### Receipts for June, 1866.

<b>NEW HAMPSHIRE.</b>	
Marlboro. Friends .....	3 56
Milford. Friends .....	16 00
Winchester, Rev. J. P. Humphrey, const. self L. M. ....	40 00
<b>VERMONT.</b>	
St. Johnsbury, N. Church.....	25 28

#### MASSACHUSETTS.

Andover, West Parish, const. Berg. Boynton and Mrs. Esther Phelps L. M's.....	80 00
Beverly, late Miss Susan Griffin, James Hill, executor.....	500 18
Bridgewater, Cong. S. School.....	39 19
East Hampton, Payson ch.....	67 63
Falmouth, Cong. ch.....	35 00
Lowell, High Street ch., for ship's library, Newton, Mrs. A. B Ely.....	12 00
Newton, Mrs. A. B Ely.....	250 00

#### RHODE ISLAND.

Providence, late Elizabeth Coville, Warren S. Green and Caleb Harris, executors.....	900 00
High Street Cong. ch. S. school, for ships' libraries, and const. Rev. Stephen R. Denen, L.D.....	120 00
Central Cong. ch., balance .....	2 00

#### CONNECTICUT.

Branford, Mrs. T. P. Gillett, for ship's library.....	12 00
Colchester, First Cong. ch. S. school.....	20 00
First Cong. ch.....	49 00
Harford, Asylum Hill Cong. ch.....	87 25
New Haven, First ch. S. school, for ships' libraries .....	36 34
New Milford, Ladies' Mite Society and a Friend.....	10 50
New Preston, Anna Brownson.....	3 00
North Woodstock, late A. G. Childs, const Myron B. Childs, L. M.....	30 00

#### NEW YORK.

Fayetteville S. school, for ship's library..	12 00
Leroy, Pres. S. school, for ships' libraries, Montgomery, First Pres. ch.....	22 00
Montgomery, First Pres. ch.....	12 72
New York City, Seventh Pres. ch.....	32 21
Captain Ansel Crosby.....	5 00
Friend.....	1 00
Capt. John M. Card.....	5 00
Pres. Brick ch.....	140 53
Wm. Barbour.....	5 00
John White.....	5 00
P. A. Bogert.....	3 00
John E. Parsons.....	5 00
Charles Butler.....	20 00
James H. Knapp.....	5 00
J. S. B.....	5 00
H. J. Baker.....	25 00
Wm. E. Dominick.....	10 00
Fisk & Hatch.....	50 00
Charles Morgan.....	10 00
Wm. C. Rhinelande.....	50 00
A. M. Bruen.....	25 00
Arthur W. Benson.....	25 00
Mrs. F. P. Schvals.....	10 00
A Friend in China, through New York Observer.....	50 00

#### NEW JERSEY.

Montclair, Charles R. Haskins, U. S N., of Pres. ch.....	20 00
Newark, First Pres. ch., \$100, from Joseph S. Lowry, const. self L. D.....	249 60
Second Pres. ch.....	60 14
Orange, First Pres. ch.....	143 50
Springfield, Pres. S. school, for ship's library.....	12 00

#### PENNSYLVANIA.

Allentown, Pres. ch.....	60 00
English Ref. ch.....	24 00
do. Lutheran ch. S. school, for ship's library.....	24 00
German R. f. ch.....	21 00
Easton, First Pres. ch.....	31 50
Brainard ch.....	82 00
Ref. Dutch ch.....	36 00
English Lutheran ch.....	22 00
German Ref. ch.....	65 00
Reading, First Meth. Ep. ch.....	27 50
Second English Lutheran ch.....	6 00

#### DELAWARE.

Wilmington, Miss M. S. Boyd.....	5 00
Mrs. S. F. D.....	50 00

#### MARYLAND.

Baltimore, Young Ladies' Bible Class, Westminster Pres. ch., for ship's library.....	12 00
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#### CALIFORNIA.

San Francisco, a Friend, for books....	10 00
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\$3.83 63

# THE LIFE-BOAT.

SEPTEMBER, 1866.



Vol. 7.]

Published by the American Seamen's Friend Society

[No. 9.

## SUBSCRIBERS WANTED!—WHO WILL LEND A HAND?— A PROPOSITION.

In order to increase the circulation of the *SAILOR'S MAGAZINE*,—which we promise and intend steadily to improve—and at the same time to aid in advancing the cause of temperance, which is intimately connected with the moral elevation of seamen, we make the following offer:

To every person that will forward the name of a new subscriber with \$1, we will send by mail, post paid, one copy of the new and beautiful edition of the *Black Valley Railroad*, painted in fine oil colors.

This document will be fourteen by twelve inches, and will contain all the matter of the original tract, which has had a circulation upon sea and land of more than 500,000, and has proved a "word in season" to many.

In the background of the picture, upon the left, a train is seen leaving the regions of churches, fountains, and hovering angels; for the *Black Valley* country. Further down faster trains are seen. In the foreground, a train is seen at *Drunkard's Curve*, the last stopping-place. In the saloon, one conductor is emptying the pockets of travelers, while another is ejecting them from the train. Forward of the saloon is the *fireman*, who

is feeding grain into the engine, which is a distillery. On the left, in the extreme foreground, some travelers, who have been carried further than they intended to go, are leaving the train in rags and wretchedness, to return by the *Temperance or Cold Stream River Stages*. On the right, some philanthropists are helping into ambulances the disabled and dying who have been thrown out along the track of the road.

Beyond is seen a part of the *Black Valley Forest*, whose leafless and fruitless trees are leaning and breaking in the coils of huge serpents.

Further on is seen *Beggarstown* and *Prison-ton*, beyond which a train is disappearing into *Delirium-ton* and *Demon-land*, and the stormy regions toward the lower terminus of the road, from which the only telegram that ever comes is—"At the last it biteth like a serpent and stingeth like an adder."

At the ends of the picture, upon a scroll, are the names of the places through which the trains move on their way to the regions of serpents, demons, storms, fires and darkness—viz., *Sippington*, *Medicineville*, *Tipple-ton*, *Topersville*, *Drunkards' Curve*, *Rowdyville*, *Quarrel-ton*, *Riotville*, *Beggars-*

*town, Woeland, Gamblersville, Fighting-ton, Brothelton Pitfall, Robbers' Den, Prisonton, Deliriumton, Demonland, Hornet's-Nest Thicket, Screech-Owl Forest, Horrorland, Serpentland, Maniacville, Idiot Flats, Black Valley, Stormland, Thunderland, Tornado Gorge, Flood-crossing, Destruction.*

Under each name upon the scroll, an appropriate text of Scripture is printed, the whole being arranged so, that the eye at a glance takes in the whole idea of the drunkard's road to ruin; and, in the language of a pastor who has used it much in his Sabbath-school, "it shows a volume at once, and not only so, but *the thing itself* as well as the idea, so forcibly that the duller capacity cannot fail to understand and retain it with the happiest results." It is just the thing for Sabbath-school teachers, and should be hung up for study in every family in the land.

The document was first published in the SAILOR'S MAGAZINE; it found its way to London in the hands of a sailor, and was republished and largely circulated.

At Port Natal, in Africa, it led to the organization of an efficient temperance society. On board a man-of-war it was circulated, and 150 signed the temperance pledge. Through the Christian Commission it has been largely circulated in the army, and has proved useful to many. A delegate wrote:

"At Murfreesboro', a soldier, whose foot had been crushed, was seen leaning upon his crutches at a shop window reading the handbill, and pointing out to other soldiers the place he and each one of them had got to on the road. "That is all true," said he, "and I, for one, shall leave the train now." He did so, and afterward became an active Christian and faithful laborer in the temperance cause among the soldiers."

Another writes:

"I have known of four exceedingly interesting reformations brought about by reading the Tract. Two soldiers in the army, brothers, read it. One said to the other, "We are on that road, and pretty near the last stopping-place. I will leave the train if you will." "I will do it," said the

other, and they both stopped drinking. "Now," said one, "let us write a letter to our father, and tell him what we have done, and send him the Tract, for he, too, is on that road."—They did so. The father read it, and sent word back to the boys that he too had determined to leave the Road and take the *temperance stages*."

Another:

"I have seen many a soldier's, and now and then an officer's face grow sober and thoughtful as they have traced out the track, and I have no doubt the wood-cut in our rooms at Chattanooga has sent many a man to his tent seriously pondering the question of becoming a sober man."

An officer in the army, after circulating a large number of them, wrote:

"I cannot doubt they have done much good. The great secret of their success is, they make the drinking man see his own condition. It fully realizes the longing of the poet who exclaimed—

"Oh wad some power the gifty gie us,  
To see oursel as ithers see us."

The men point out to each other the places where they have arrived. "I say, Jack, there *you* are. I, now, am there. I did not believe it. Jim, you are *there*, just up to the last stopping-place." "Well, guess I am; so I will take the first stage that comes along," &c. By its good nature it creates no ill feeling, and thus reaches the *heart*. I wish I had taken ten thousand of them. There were calls for that number."

Pastors and Sabbath school superintendents have also used the document with good results. One writes:

"I think it adapted to produce great moral effects upon the minds of the young. It attracts the eye, and instrumentally will save many from a drunkard's life, death, and eternity."

Says another:

"I think the picture is eminently calculated to arrest attention, and make an ineffaceable impression in favor of total abstinence. If it could be introduced into all our schools, it would be the cheapest, most impressive, and most successful way of teaching temperance to the rising generation."



## PROPOSITION II.

Any Sabbath-school that will forward the names of ten new subscribers, with \$10, shall receive the large Sabbath-school edition of the *Black Valley Railroad* picture. This is a colored lithograph, four feet long and two high, and is large enough to be seen by a whole Sabbath-school at once."

Mr. J. B. Gough writes:

"I have never seen any document, tract, book, or illustration on the subject, that, take it as a vivid and powerful exhibition of *Truth*, is at all comparable with this."

Remittances, by mail or otherwise, should be made to

*American Seamen's Friend Society*,  
80 Wall Street, New York; or 13  
CORNHILL, Boston.

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**Jesus Paid it All.**

Nothing either great or small  
Remains for me to do,  
Jesus died and paid it all,—  
All the debt I owe.

*Chorus.*—Jesus paid it all,  
All the debt I owe,  
And nothing either great or small  
Remains for me to do.

When he from his lofty throne  
Stoop'd to do or die,  
Every thing was fully done,  
"Tis finished," was his cry.

*Chorus.*—Jesus paid it all, &c.  
Weary, working, plodding one,  
Wherefore toil you so?  
Cease your "doing;" all was done  
Long, long ago.

*Chorus.*—Jesus paid it all, &c.  
Till to Jesus' work you cling,  
By a simple faith,  
"Doing" is a deadly thing,  
"Doing" ends in death.

*Chorus.*—Jesus paid it all, &c.  
Cast your deadly "doing" down,  
Down at Jesus' feet;  
Stand in Him, in Him alone,  
Glorious and complete.

*Chorus.*—Jesus paid it all, &c.

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**Ships's Libraries.**

No. 552.—This library was saved from a vessel wrecked in Chesapeake Bay, and when returned to the office, was in a very bad condition. It has been refitted and sent to sea again, in good hands.

No. 1599.—"I am happy to state, (says Capt. Scott, of the ship Tyro), that this library has done what it

was intended to do, when kindly placed on board my vessel. I have circulated the books during the entire voyage to Great Britain and back. They have been read and re-read, and I must say that their moral influence has been practically shown on the ship. All has been orderly during the voyage. On Sundays, when I used to muster the crew to let out the books, all seemed anxious to get one.

"In regard to their spiritual influence, I must leave that to my Maker. The seed has been sown, and it remains to be seen whether it has all fallen among tares or not. Wishing you success in your great work,

I remain yours, &c.,

J. F. S.

No. 1807.—*August 6, 1866.*—DEAR SIR.—We arrived yesterday. In the name of the ship's company, and at their request, I return you thanks for the library you sent us. In the short space of one month every book had been read, and many of them twice or thrice over. I have not seen a drunken man among our crew, nor heard swearing on board but twice during the whole voyage. We had religious services conducted by the captain himself, at which our whole crew were present, and it was pleasant indeed to hear far over the deep the voices of our tars singing praises to God. I do not wish to exchange the library now on board, for we cannot get one better adapted to the wants of seamen, and we shall have a new crew the next voyage. If you could put three or four of your seamen's hymn books, it would greatly help our services. I only offer this as a suggestion.

WM. ROURKE,

*Chief mate of the bark Susan Jane.*

—:O:—

**Live for Others.**

God has written upon the flower that sweetens the air, upon the breeze that rocks the flower upon its stem, upon the rain-drops that swell the mighty river, upon the dew-drop that refreshes the smallest sprig of moss that rears its head in the desert, upon

the ocean that rocks every swimmer in its channel, upon every penciled shell that sleeps in the caverns of the deep, as well as upon the mighty sun which warms and cheers the millions of creatures that live in his light,—upon all has he written, “None of us liveth for himself.”

And if you will read this lesson in characters still more distinct and striking, you will go to the garden of Gethsemane, and hear the Redeemer in prayer, while the angel of God strengthens him. You will read it on the hill of Calvary, where a voice, that might be the concentrated voice of God, proclaims that the highest, noblest deed which the Infinite can do is to do good to others—to live not to himself.—*Rev. John Todd, D.D.*

—:O:—

#### A Little Boy's Prayer.

More than thirty years ago a godly minister, illustrating the efficacy of prayer, related the case of a little boy with a sore hand, which had become so bad that the physician decided it must be amputated to save the boy's life. The day was fixed for the operation. On hearing this, the little boy went to a retired spot in the garden, fell on his knees and begged God, for Jesus's sake, to save his poor hand. The next day the physicians came and examined the hand, when, to the astonishment of all, it was found to be so much better that amputation was unnecessary. The hand got well again; the little boy grew up to be a man, “and,” continued the minister holding up his right hand, “this unworthy hand can now be shown to you as a monument of prayer answered through divine mercy.”

—:O:—

#### Is God Dead Too?

A very small girl, whose mother was dead, and whose father had married again, but had not resumed family worship, soon after the event accosted him: “Father, is God dead?”

“No, my child,” said he, “what makes you ask that question?”

“Why you used to pray to Him night and morning when my mother was alive, but you don't now; I did not know but God was dead too.”

#### How Jesus Comes.

One evening the children in Falk's Reformatory at Weimar sat down to supper. When one of the boys had said the pious grace, “Come, Lord Jesus, be our guest, and bless what thou hast provided,” a little fellow looked up, and said:

“Do tell me why the Lord Jesus never comes? We ask him every day to sit with us, and he never comes.”

“Dear child, only believe, and you may be sure he will come, for he does not despise our invitation.”

“I shall set him a seat,” said the little fellow, and just then there was a knock at the door. A poor frozen apprentice entered, begging a night's lodging. He was made welcome; the chair stood ready for him; every child wanted him to have his plate; and one was lamenting that his bed was too small for the stranger, who was quite touched by such uncommon attentions. The little one had been thinking hard all this time:

“Jesus could not come, and so he sent this poor man in his place; is that it?”

“Yes, dear child, that is just it.—Every piece of bread, and every drink of water that we give to the poor, or the sick, or the prisoners, for ‘Jesus’ sake, we give to him.—Inasmuch as ye have done it unto one of the least of these, my brethren, you have done it unto me.”

The children sang a hymn of the love of God to their guest before they parted for the night, and neither he nor they were likely to forget the simple Bible comment.—*Praying and Working.*

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#### American Seamen's Friend Society.

REV. HARMON LOOMIS, D.D., } *Cor. Sec'y.*  
 REV. S. H. HALL, D. D., }  
 MR. SAMUEL BROWN, *Asst. Treas.*  
 MR. L. P. HUBBARD, *Financial Agent.*  
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 AND } Bible H. Phil'a, Rev. S. BONHOMME.  
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#### Terms of the Life Boat.

THE LIFE-BOAT is published for the purpose of diffusing information and awakening an interest more especially among the young, in the moral and religious improvement of seamen, and also to aid in the collection of funds for the general objects of the Society. Any Sabbath School or individual who will send us \$15 for a Loan Library, shall have fifty copies gratis, monthly, for one year, with postage prepaid.



## LIFE MEMBERS AND DIRECTORS.

A payment of Five Dollars makes an Annual Member, and Thirty Dollars at one time constitutes a Life Member; one of One Hundred Dollars, or a sum which in addition to a previous payment makes One Hundred Dollars, a Life Director.

## FORM OF A BEQUEST.

I give and bequeath to THE AMERICAN SEAMEN'S FRIEND SOCIETY, incorporated by the Legislature of New York, in the year 1833, the sum of \$ —, to be applied to the charitable uses and purposes of the said Society.

## SHIPS' LIBRARIES.

Loan Libraries for ships are furnished at the offices, 80 Wall street and 13 Cornhill, Boston, at the shortest notice. Bibles and Testaments in various languages may be had either at the Office, or at the Depository of the New York Bible Society, 7 Beekman street.

## CLOTHING

For shipwrecked and destitute seamen are solicited from the Ladies, and the benevolent generally,  
Also bedding, &c., for the Sailor's Home.

SAVINGS' BANK FOR SEAMEN.

All respectable Savings' Banks are open to deposits from Seamen, which will be kept safely and secure regular instalments of interest. Seamen's Savings' Banks as such are established in New York, 78 Wall street, and Boston, Tremont street, open daily between 10 and 3 o'clock.

## SAILORS' HOMES.

LOCATION.	ESTABLISHED BY	KEEPERS.
NEW YORK, 190 Cherry street.....	Amer. Sea, Friend Society.....	Mr. J. H. Cassidy.
" 2 Dover street, (colored).....	" " " ".....	W. P. Powell.
PORTLAND foot of India street.....	Maine Seamen's Union.....	Thomas Bailey.
BOSTON 99 Purchase street.....	Boston Sea, Friend Society.....	Capt. P. G. Atwood.
PHILADELPHIA, 422 South Front street.....	Penn. Sea, Friend Society.....	Thos. McGuire.
MOBILE.....	Ladies' Sea, Friend Society.....	Henry Parsons.
SAN FRANCISCO.....	Honolulu Sea, Friend Society.....	J. Mrs. E. Stewart.
HONOLULU.....		Mr. & Mrs. Miller.

INDEPENDENT SOCIETIES AND PRIVATE SAILOR BOARDING HOUSES.

NEW YORK, 338 Pearl street	Epis. Miss. Soc. for Seamen	J. Marrett.
" 173 Cherry street	Private	S. Scott.
" 334, 336 Pearl street	do	
" 91 Market street	do	Peter Oberg.
" 4 Catharine lane, (colored)	do	G. F. Thompson.
" 8 do do do	do	Chas. M. Fortes.
" 45 Oliver street	do	Christ. Bowman.
" 39 do	do	William White.
" 9 Carlisle street	do	Wm. Johnson.
BOSTON, North Square, "Marrow's House"	Boston Seamen's Aid Society	N. Hamilton.
NEW BEDFORD, 4 Bethel Court	Ladies' Br. N. B. P. S.	David Isley.
BALTIMORE 65 Thames street.	Sea Union Bethel Society	Edward Kirby.
WILMINGTON, cor. Front and Dock streets	Wilm. Sea. Friend Society	G. W. Williams.
CHARLESTON, Market opposite State street.	Charleston Port Society	Captain W. White.
SAVANNA, foot of Jefferson street.		Capt. O. C. Parker.

## MARINERS' CHURCHES.

LOCATION.	UNDER WHAT DIRECTION.	MINISTERS.
NEW YORK, Catharine cor. Madison st. ....	New York Port Society .....	Rev. E. D. Murphy.
“ foot of Pike street, E. R. ....	Episcopal Miss. Society .....	“ R. W. Lewis.
“ foot of Hubert street, N. R. ....	do. ....	“ H. F. Roberts.
“ Swedish & English, Pier 11, N. R. ....	Methodist .....	“ O. G. H. d-trom
“ Oliver cor. Henry street .....	Baptist .....	“ J. L. Hodge, D.D.
“ 52 Market street.....	Sea and Land, Presbyterian... ..	“ A. McGlashan, 89 M. dison st.
BROOKLYN, 8 President Street.....	A. S. F. Society.....	{ E. O. Bates. “ O. He and.
“ 22 South-street, .....	Episcopal Mission .....	“ Rob't Walker.
ALBANY, Montgomery street .....	Methodist .....	“ John Miles.
BOSTON, North Square.....	Boston Port Society.....	{ E. T. Taylor. “ J. W. F. Barnes.
“ cor. Commercial and Lewis streets..	Baptist Bethel Society .....	“ P. Stowe.
“ Richmond street.....	Episcopal .....	“ J. P. Robinson.
“ cor. of Hanover and N. Bennet Strs.		“ Phineas Stowe.
NEW BEDFORD, .....	New Bedford Port Society .....	“ J. D. Butler.
PHILADELPHIA, Water street .....	Presbyterian .....	“ Chas. H. Ewing.
“ cor. Shipp'n and Penn streets .....	Methodist .....	“ W. Mullen.
“ Catharine street .....	Episcopal .....	“ W. B. Eiben.
“ Church st., above Navy Yard.....	Baptist .....	“ Joseph Terry.
BALTIMORE, cor. Alice and Anna streets	Sea, Un. Beth. Society .....	“ Henry Slicer.
“ cor. Light and Lee streets .....	Baltimore, S. B. ....	“ R. R. Murphy.
NORFOLK, .....		“ F. N. Carr d.
CHARLESTON, Church near Water street ..		“ Wm B. Yates.
SAVANNAH .....		“ L. H. Pe so.
MOBILE, Water street .....	Mobile Sea. Friend Society .....	“ W. H. Carter.
NEW ORLEANS .....	Episcopal .....	



